Box 41/14

THE

Light of Christ WITHIN

proved to be sufficient to lead unto

GOD,

In Answer to a Book put forth by *John Tombes* and *Richard Baxter*, In which they go about to prove the Light within insufficient to lead to God.

By { *Many fallible Arguments*, *Perverting of Scripture*, *and their own reasonings.*

But their Rule for proof being so fallible, uncertain and confused, that often-times they prove that which they would disprove, and confesse that which they would deny.

For the convincing and edifying of those that are not satisfied concerning the Light within, is this given forth by

RICHARD HUBBERTHORNE.

Prov. 4. 18, 19. *The path of the Just is a shining light, shining more and more unto the perfect day.*
The way of the wicked is darknesse they know not at what they stumble.

London, Printed for *Thomas Simmons* at the signe of the *Bull* and *Mouth* near *Aldersgate*, 1660.

DEVONSHIRE

BEcauſe the Lord hath appeared, and his True Light is broken forth, that by it his Inheritance may be gathered and his Dominion from Sea to Sea may be witneſſed, and becauſe many with it are already gathered into the Covenant of *E*verlaſting Life, and many are turning their faces thither-wards enquiring the way to *Sion*; therefore doth the offence ariſe (like floods) from men of corrupt mindes, deſtitute of the Truth & Spiritual underſtanding of the great Myſtery of Godlineſs, to wit God manifeſt in the fleſh, though appearing as in a form of Godlineſs and words of Scripture, which in unrighteouſneſs they hold, both perverting the Scriptures and falſly accuſing others, (to wit) Chriſt the Prophets and Apoſtles, and laſt of all thoſe (called) Quakers, that ſo by any means they might quench the light of that fire which God hath kindled, or hinder his work which he hath begun, that the vail which is over peoples hearts under which iniquity is hid might not be read nor diſcovered; Therefore is there a joyning together, and making a confederacie one with another againſt thoſe which follow the Lamb of God, and keep the word of his Teſtimony; For upon the ſame account as we read, *Luke* 23. 12. That *Pilate* and *Herod* was made friends, who before had been at enmity between themſelves, which was to ſet at naught, and to deliver up to be crucified the Son of God; upon the ſame account is *Baxter* the ridged Presbyter, and *Tombes* the pretended baptiſt made friends, and call one another reverend brethren, both ſetting themſelves with their ſtrength, Arguments and Reaſons, deviſed words and falſe charges againſt the breaking forth of Chriſts *L*ight and walking in his Truth, for but a little while ſince *Baxter* hath ſaid that *Tombes* and the Anabaptiſts were the Authors and Fautors of the deluſion of the *Quakers*, as *Tombes* confeſſeth in his Epiſtle, and *Baxter* alſo confeſſeth the ſame in his Epiſtle, *that he hath been too eager in diſputations*, which he ſaith *is too well known in the Nation*, and although here is a great pretended Unity betwixt them, yet it is but in Hypocriſie, for in one *Page* of *Baxters* Epiſtle, he talks of *holding the Unity of the Spirit in the bond of Peace, as members of the ſame head and body, Uniting their force for the Common Truths, againſt the pernitious Adverſaries thereof*, and in the next page ſaith, *that he hath already told the Epiſcopall brethren that Biſhop Uſher and he did fully agree in halfe an hour*, but ſaith, *that the wound*

is yet unhealed, betwixt him and Tombes, for he never treated with *Tombes* about such a matter, but saith *he is confident that they should agree in one days treaty upon terms of common Charity and forbearance*; so that to men of understanding, it appeares that *Baxter* is agreed with the Bishop and the Episcopall brethren, but not with *Tombes* nor the Congregational brethren; and further it is manifest from his own words, and according to his limit and time of treaty, that he could agree with twenty four Bishops as soon as with *Tombes*, for all their pretended Unity and Agrement, for there is twelve hours in a day, and he agreed with one Bishop in half an hour; so we seeing their Book begin with such lies and confusion, We know the whole Volumn and effect of it will Minister nothing else to the People, the strength and force of those two lately pretended Brethren joyned against the *Quakers* in their two Epistles, nine Sermon^s, in which is Thirty Arguments, and ten Reasons against the Sufficiencie and Spirituality of Christs Light wherewith he hath enlightened every man which cometh into the World, yet for want of knowledge and because of darkness speaks against themselves, and proves that which they would disprove, as by something following may be made manifest.

1. As first the charge against the *Quakers* in the Fifteenth page of their Book is *that we put darkness for light in that we make a naturall light which is but darkness in Spirituals, as if it were to be heeded as mens rule in all sorts of duties and knowledge of the things of God.*

Ans. This charge is false, for we do not make any Natural light if heeded, as mens rule in any duty nor to the knowledge of God, neither have ever held such a thing, but this is the way of old of all slanderous tongues, first to lay down a false position of their own, and then disproving it makes people believe that they have confuted an error, when they have but proved their own words false, and so boasteth in a vain shew as *David* saith, *Psal.* 39. 6. proving nothing against us.

Again *John Tombes* saith page 28, *that Christ makes mens hearts void of Light, till they be enlightened with his Light, and that every man till he be enlightened by Christ wants Light to guide him in the Knowledge of his duty and the way to Salvation.*

Ans. But in contradiction to that in *Page*, 11. He saith that Christ ascended far above all Heavens, that he might fill all things, to wit with his Light, *Eph.* 4. 11. So here he hath answered himselfe, for if Christ that is ascended, doth fill all things with His Light,

Light, then he doth not make mens hearts void of light; in page 17. he ſaith *that Chriſt enlightens the World with the knowledge of God, as the Prophet of the Church,* and if ſo, then men wants not light to guide them in the knowledge of their duty, and the way to ſalvation; ſo herein he hath anſwered himſelf to his own confuſion.

Again in page 43. he ſaith *That none of the Gentiles nor barbarous people who had not the Scripture nor ſuch other teachings as Gods people were taught by had the Light within them, which might be a compleat and ſafe rule or guide to them for the pleaſing of God.*

Anſw. In contradiction unto which he ſaith in page 60. that Chriſt as the Mediator enlightens with Spiritual Light every man that cometh into the World; and page 62. that he enlightens Gentiles as well as Jews with a Spiritual Light, and page 63. that Chriſt as the Son of Righteouſneſſe was to enlighten all Nations; ſo then if thoſe latter be true then the former is falſe, for if all that comes into the World both Jews and Gentiles be enlightened with a Spiritual Light by Chriſt as their Mediator, and as he is the Son of Righteouſneſſe, then they do not want a Light within them, which is a compleat and ſafe Rule or guide to them for the pleaſing of God; and ſo by this the Quakers Doctrine is approved and made good in ſtead of being diſproved.

Again that *John Tombes* may appear to be wiſe above what is written, he goes about to prove many lights under ſeveral names and diſtinctions, as page 12. he ſaith *There are lights that like* ignis fatuus, *fooliſh fire, lead men into dark places, Lakes and boggs, wherein they that follow them periſh.* Secondly *there are lights that for a while lead men in the way, and then ſoon go out, and ſo leave men in darkneſſe, and perplexity.* Thirdly, *That there is an Amazing light, that doth by its brightneſſe ſtrike dead and caſt down to the earth,* Rev. 1.16, 17. Acts 22.6.11. Acts 9. 9. Fourthly, *Chriſt is an excelling Light, not ſtriking dead nor caſting down, nor blinding.* Fifthly, *That there was a light in the law, but it was imperfect.* Sixthly, *That there is a bodily light in inanimate bodies.* Seventhly, *That there is a natural light of Creatures.* Eighthly, *There is a rational light of men,* page 16. Ninthly, *that there is a Scripture light,* and ſaith he *the word which is written in my Bible ſhall be my light,* page 80.

Anſw. In that which is above mentioned, he appeareth to be puffed up by vain conceits, imaginations and diſtinctions above what is written in the Scriptures of Truth, till he manifeſts himſelf

ſelf to be wholly in darkneſſe, not knowing what he ſaith, nor whereof he affirmeth, for where doth the Scripture ſpeak of any lights like falſe fire that leads men into dark places, Lakes and Bogs, but we read in the Scriptures, that *he that walks in darkneſs knows not whether he goes*, and there is the periſhing in the Lakes, and where doth the Scriptures ſpeak of ſuch Lights as for a while lead men in the way, and then go out when men are in the way, and ſo leave them in darkneſs? and where do the Scriptures ſpeak of a natural light, and a bodily light, and a rational light, and a Scripture light? And whereas thou ſpeakes of an *Amazing Light*, that by its brightneſſe doth ſtrike down dead, and caſt down to the Earth, and brings, *Rev.* 1. 16, 17. *Acts* 22. 6. 11. *Acts* 9. 9 whereas it ſaith, *That the light of Chriſts Countenance was as the Sun ſhining in his ſtrength, which when* John *ſaw him, fell at his feet dead*, and *Paul* with the Light was ſtruck down, which Light appearing to *Iohn* and *Paul* was *Chriſt*; yet in the next words contrary to the Scriptures and thy own Aſſertion ſaith, *That Chriſt is an excelling light, not ſtriking dead, nor caſting down, nor blinding*, and ſo thy words is but as a heap of confuſion and contradiction one unto another, and to the Scriptures, and ſo in a few words thou may be anſwered even with thy own darkneſſe, for if thou knew the Light of Chriſt in the leaſt meaſure, it would keep thee out of the line of this confuſion, and then thou would juſtifie thoſe whom now thou condemns, and falſly accuſeth to be guilty of thy own deviſings.

Again another contradiction concerning the Light, from the *pag.* 33. thou ſaith, *that light from Chriſt as Creator is conferred upon all men without exception of any perſon*; And to contradict it, in *p.* 37. he ſaith, *That the Gentiles are without light*, and pag. 66. *That Chriſt enlightens* Gentiles *as well as* Jews *with his Spiritual light.*

Anſw. So to what end is all thy Preaching and Printing but to utter forth thy own confuſion? And doſt thou think that all People are blind as thy ſelf, that cannot ſee plain contradictions? nay, for the light is riſen in which thou art ſeen, if thou had more ſubtilty, craft and guile to cover thy ſelf withal then thou haſt, but thou haſt appeared naked, that every one may ſee thy ſhame.

Again *John Tombes* in the 26. pag. ſaith, *That in this life they that are born of the ſpirit are fleſh*, where Chriſt ſaith, *he that is now born of the Spirit is ſpirit.*

Anſw.

An. Herein thou art impudent to place these two contradictions together, and to set thy lye before Christs Truth, to make the People believe that although Christ said he that is born of the Spirit is Spirit, yet it is not so, for he that is born of the Spirit is flesh saith thou, and to prove thy lye against his truth, saith that the new birth which makes us no longer flesh and blood in that sence, is not the birth of water and of the Spirit mentioned, *John* 3. 5. but the Power of God by which he will raise us up, 1 *Cor.* 6. 14. The birth of water nor the Spirit, *John* 3. 5, 6. is here in this life, the other is not till the Resurrection. *Ans.* Herein thy proof is as false as thy lye before mentioned, for that which is born of water and of the Spirit is Spirit, and also the Power of God by which we are raised up is witnessed in this life, whereby the Apostle saith, they were made members of Christ, and was joyned unto the Lord by that one Spirit of which they were born, and is this the faith which thou begets People into, that they cannot be born again in this life of the Spirit? so they have believed and followed thee long enough, for they were but in the fleshly birth before thou came amongst them, and are so yet, and must not be born of the Spirit by thy doctrine while in this life untill the Resurrection, and so that they may believe thee and not Christ, thou striveſt to keep them from minding of his light within them, whereby they should be led to believe in him, which saith they that are born of the Spirit is Spirit, and that they must first be born before they can enter into the Kingdom of God.

Again, *Page* 29, saith *that of such corruption as* David *was guilty of in the matter of* Uriah, *want of light to guide in the way of happinesse is a chief part.*

Ans. David did not want light as the cause or chief part of his sin, but was disobedient unto the light which he had received, and that was the cause why he did the thing that was sin against the Lord but in this as in the rest of thy book thou would charge all Iniquity upon the want or insufficiency of the light, and not upon the Creatures disobedience to it, and so contrary to the Scriptures, would make mans destruction not to be of himself, or his seperation from God not to be by his sins, but the insufficiency of the light, and so accuseth the light and not the darkness, and accuseth God and not the disobedient man, and so art become a fighter against God, Christ, his light and servants, and hereby thou strives to serve the wicked one who rules by the power of darkneſſe

neſs in the diſobedient, by raiſing thy ſtrong Arguments and Reſons againſt the ſufficiency of the light to lead to God: Some of which Arguments I ſhall mention, that thereby People may underſtand all the reſt, which are empty and fooliſh as to that which thou intends them.

Argument, *From* Pſal. 81. 11, 12. *But my People would not hearken to my voice, and* Iſrael *would none of Me, ſo I gave them up to their own hearts luſts*, &c. Whence I argue, *that light in man cannot be a ſafe ſufficient guide to a man in his way to God, to which the leaving a perſon is reckoned as the greateſt Curſe and Judgement, but to leave a perſon to his own Imagination and luſt, to walk in his own Councell, which is all one as to leave him to the light within him.*

Anſ. Thy Argument is not agreeable unto this Scripture which thou makes as the ground of it, for becauſe *Iſrael* did not hearken to Gods voice, nor would none of him, wherefore he gave them up to their own hearts luſts, therefore ſayeſt thou the light is not a ſafe and ſufficient guide; Firſt thou ſhould have proved that the light of *Iſrael* which is a fire, *Eſa.* 10. 17. and the holy One as a flame, was not ſufficient, and thou ſhouldeſt have proved that the giving of them up to their own hearts luſts was a giving of them up to that light within them; in this thy falſe and fooliſh Argument, thou ſaith that God reckons it the greateſt curſe to leave a man to the light in him, which light before thou haſt confeſſed to be Spirituall and to be the light of the knowledge of God, and now thou ſaith to leave man to the light is to leave him to his luſts and imagination; what is now light become luſt and imaginations? Why then doth thy brother *Baxter* in his Epiſtle tell us, that it is to be hearkened to and obeyed? What are you now agreed to call the light darkneſſe or luſt, and when you have done ſo, that men muſt hearken unto it and obey it, here is breaking of the Commands and teaching others to do ſo; In *Pag.* 68. of thy Book, thou tells us that the Teachers of the law, did teach many things right about Gods being, works and Worſhip, and yet thou ſaith, that in other things they were as blinde as Moldes, but in this haſt thou not much more condemn'd thy ſelfe to be more blinde then they are? for they taught Chriſt aright about Gods being, Works & Worſhip; but thou haſt taught things falſe about theſe things, for the Teachers of the law did never ſay, That to leave men to the light was the greateſt curſe; *but ſaid that Light is ſown for the Righteous, and gladneſs for the upright in heart*, Pſal. 97. 11. *And ſaid alſo that the path of the*

juſt

juſt is as the ſhinning light, neither did they ever call the light luſt nor Imagination as thou haſt done, but when thou art ſober, and ſees thy confuſion, conſider whether it be not rather the greateſt Curſe and Judgement from God, to leave a man to his own darkneſs and Ignorance, (as thou art) becauſe he hates & diſpiſeth the Light, which ſhould lead him to knowledge and underſtanding of God and of his wayes, and is it not Juſtice in God to give you up to the darkneſs of your own hearts and luſt which thou falſly calls light, ſeeing it is your dayly exerciſe to ſtudy, Preach and Print againſt the ſufficiency of Chriſts Light; which People ſhould believe in and obey, and which is the path of the Juſt and way to God, out of that darkneſſe which hath blinded your eyes, even ſo far that you cannot ſee your own words, much leſſe the Truth, of God as it is manifeſt unto them that walk in his Light;

And in thy next Argument thou ſayeſt *that becauſe the Myſtery of God was hid, and Life and Immortality not brought to light to the Gentiles, therefore they had not a light within them as a ſufficient guide to God.*

Anſ. Thou might as well have ſaid in plain words, that Chriſt who was given a light to the Gentiles, was not able to reveale the Myſtery of God, nor bring Life and Immortality to light becauſe ſome were Ignorant of it; But contrary to thy falſe Argument, Chriſt was given a light to the Gentiles, which light did reveale the Myſtery of God, Life and Immortality to them who did receive Him, and thoſe that did not receive him though he was given for a light unto them, becauſe they did not receive him, therefore was thoſe things hid, and not becauſe the light was not ſufficient.

11. Argument, Rom. 8,9. *Now if any man have not the Spirit of Chriſt the ſame is none of his*, whence thou argues, *they have not light within them ſufficient to guide them to God who have not the Spirit of God; but every man hath not the Spirit of God*; Ergo.

Anſ. But the manifeſtation of the Spirit is given to every man to profit withall, 1 *Cor.* 12. 7. Which manifeſtation being obeyed is able to lead man to God, ſo that there is no inſufficiency in the Spirit or Light, in which God hath manifeſted ſomething to every man, and therefore if every man be not guided by it unto God, it is becauſe he doth not ſufficiently obey and follow it.

12 Argument, From *Mat.* 11. 27. *John* 14. 16. Where thou Argues, *they had not a light within them sufficient to guide them to God, to whom the Son did not reveal the Father, who did not go by the Son as the way to the Father, but the Son did not reveal the Father to every man, nor did every man come to Christ,* John 1 5. 1c. Ergo.

Anſ. The cauſe why they had not life and did not come to the Father, was becauſe they would not come unto him that they might have Life, *John* 5. 40. And not becauſe his light in them was not ſufficient, for theſe *Iewes* did for a ſeaſon rejoyce in the Light; which if they had continued in, would have led them to the knowledge of the Father and of the Son, as theſe of underſtanding ſees in thoſe Scriptures which thou haſt aſſerted; and ſo thus in all thy Arguments to manifeſt thy Ignorance of the Scripture and of the Light, inſtead of charging mens guilt of diſobedience, thou charges the light of Chriſt to be inſufficient, for they that did love and receive the light which Chriſt had enlightened them withall, to them it was given to know the Myſteries of the Kingdom of Heaven, but to thoſe which did hate, reject and count it inſufficient, thoſe things from them was hid, and their rejection was the cauſe of hiding thoſe things and not the light, and this may anſwer the moſt of thy Arguments, and let thee ſee how thou ſtumbles becauſe thou hates the light which ſhould diſcover unto thee both the cauſe of knowledge and of Ignorance, and the ground from whence they both ariſe.

In many other of thy Arguments, thou proves nothing thou intendeſt, but accuſing falſly the *Quakers*, as in the 15, 16, 17. 21, 22. Arguments: where thou ſaiſt *that they forbid People to ſearch the Scriptures in thoſe words* pag. 48. Chriſt ſaith *ſearch the Scriptures, Quakers ſay no, but look to the light within you, and that their opinion makes a ſuppoſed light within each man, a ſafe rule and guide to each man, and is erronious.* Thirdly, *That the opinion and practice of the Quakers are evil, in making every man a Teacher, and makes needleſs the Teachers ſet by God for the work of the Miniſtry.* Fourthly, *That their Opinion is impious, and that they make it unneceſſary to pray for the Spirit to enlighten mens Eyes in the knowledge of God.* Fifthly, *That their Opinion is pernitious, which makes man to lean to his own underſtanding, to be wiſe in his own Eyes and in his own conceit, and that they bleſſe men in following their own light.* Sixthly, *That the Quakers place all their Godlineſſe in following their own ſuppoſed Light.*

Anſ.

Anſ. The ground of all thoſe Arguments is falſe, and every particular thing herein charged againſt the *Quakers* is falſe, for they have not denyed that men ſhould ſearch the Scriptures, neither hath their opinion and practice made every man a Teacher, Neither is it their Opinion that it is unneceſſary to pray for the Spirit to enlighten mens eyes in the knowledge of God, but do pray for it and for our Enemies, ſo far that their eyes may be enlightened that they might ſee their own darkneſs, and then they would not ſo falſly accuſe us of things that we never affirmed, but was alwayes contrary to, and we never made any man to lean to his own underſtanding, but do turn men to Chriſts light, which lets them ſee their own underſtandings which is falſe, and brings them to the true underſtanding of Him whom the Father hath ſent into the World, which brings them from being wiſe in their own eyes and in their own conceit; neither do we bleſſe men in following of their own light, but we ſay they are bleſſed who follow the Light of Chriſt & walk as he walked: and we never did place any Godlineſſe in following our own ſuppoſed light, but in Chriſt who hath really enlightened us do we place all Godlineſſe, and all are ungodly that do not walk in his Light, but hate and diſpiſe it, and falſly accuſe thoſe that walk in it, but well may they accuſe us to be erroneous and impious for walking in the Light when they have accuſed the Light it ſelf to be but luſt and immagination, but in this they know not what they do, and therefore we pray to God to forgive them. And whereas again we are charged *Page* 47. to make the coming of Chriſt into the World to be needleſſe and uſeleſſe, by ſaying that he hath enlightened every man that cometh into the World; that charge is contrary to the Truth, for in this we make him uſefull and needfull to all People: Chriſt was as a Light in the World, and as a Teacher to the Saints of Old, and to *Moſes* who bore his reproach, and to the Prophets which propheſied of him before that in in the fulneſſe of time he appeared in the ſimilitude of ſinfull fleſh, of which appearance the Apoſtles were witneſſes, and ſo to preach him as a Covenant to the *Jews*, and as a light to the *Gentiles* before he ſo came into the World was not an Error, much leſs now when he is come and hath ſo appeared,

forus to say that he is the true Light which hath enlightened every man that cometh into the World, that every man through him might believe is not an error, but is the way to Salvation.

And whereas severall other Arguments is made upon false grounds, as that the supposed light in a man may lead him into a way whose end is death, this only belongs to thy selfe, thou art guilty of it, for the true Light would have led thee to have spoken Truth, and to have accused no man falsly, and would not have suffered thee to have opposed by plain contradiction Christs Words, nor to have perverted the Scriptures in making them a ground for thy false Arguments, and so that Argument against thy selfe *stands*, and that thy supposed light leads into a way whose end is Death. Again thou saith in some of thy Arguments, *if every man have a light sufficient to guide him, then there needs no transforming nor renewing, nor putting off the Old Man, nor should be no foolishnesse, nor need of a Rod of correction, nor need any train up a Child in the way he should go, nor need not learn Children Litrature or good manners, and other things of the like Nature.*

Ans. This is as if thou should say, that Christ is come into World to Teach, to Redeem, to Renew and to Restore, and to Reform, and to do all these works in them and for them, but they need not believe nor obey, nor Worship, nor put off the old Man, nor Pray, nor Preach, nor Learn, because he is sufficient as to all those things; but this we say, that though Christ and His Light be sufficient to lead men to the Father, and that though this Light do shine in the darkness, and convince man of his evil deeds, yet his minde must be turned unto it, to obey and follow it, which is that only which leads to the Father, but though Christ be come a Light into the World, and be sufficient and a safe guide, yet none comes to the Father by Him, but those that believe, follow and obey his Light, and do put off the Old Man with his deeds and be renewed in the inward of their minds, and do deny conformity to the World, and do hear him in all things, and learn of him; so this our Doctrine shall be approved true unto all that come unto God by Christ.

Again *John Tombes* in page 54. pretending to answer the Quakers

kers Objections (which was never by them Objected, goeth about to pervert the Scripture, *Luke* 17. 21. *Behold the Kingdom of God is within you*, ſaith, *To his apprehenſion, it is more truly rendred among you*, ſo that his apprehenſion, he would make a a more certain rule and form of words then the Scripture, ſo in this he doth not anſwer our Objections, but contradicts Chriſts words, and to prove his apprehenſion, he ſaith, *that the Light within each man cannot be meant the Kingdom of God, for the Kingdom of God is a thing that was not before Chriſts appearance in the fleſh, and was taken from the* Jews *and given to the* Gentiles.

Anſw. Here thou would make people believe ſtrange things, or Preach a new Doctrine which hath not been heard or read of before, thou haſt ſaid, that the Word written in the Bible is thy light, but there is not ſuch a Word written in that Bible, that ſaith that the Kingdom of God was not before Chriſts appearance in the fleſh, but thou may finde it written in the Bible, *that his Kingdom is an everlaſting Kingdom*, *Dan.* 7. Was not the Kingdom of God before the World was? was not the Kingdom of God in the time of *Enoch*, *Iſaac* and *Jacob*, *Abraham*, *Moſes* and the *Prophets?* And when the Apoſtles did Preach the Kingdom of God was come nigh unto them, and was at hand, did they not Preach that which was in the beginning? But herein it is manifeſt, that thou neither own Scripture Light nor Scripture Words, but this Doctrine few will believe, that the Kingdom of God was not before Chriſts appearance in the fleſh; And therefore it is returned back upon thee, that thou mayeſt ſee and be aſhamed of what thou haſt declared from thy darkneſſe.

Again in page 55. another Scripture thou goes about to pervert, *Col.* 1. 27. *Chriſt in you the Hope of Glory*, but thou wilt not have it *in you* but *to you*, and ſo denyeth both the Truth of the Thing and the Scripture Words, for the Apoſtle ſaith, *That this is the Riches of the Glory of this Myſtery among the Gentiles, which is Chriſt in you the Hope of Glory*, but againſt the Myſtery and Glory of it thou haſt ſet thy ſelf to oppoſe, and alſo that Hiſtory thou wilt not own to be true, and herein thou art guilty of that whereof thou haſt accuſed others, and herein thou would make it appear to thoſe that would believe thee, that thy falſe apprehenſions is the light of Scripture, and not the ſcripture thy light as before thou ſaid it was.

And in the ſame page 55. thou ſaith, *It is a meer fantaſtick deluſion*

deluſion to imagine a Chriſt in themſelves different from that Jeſus Chriſt born of Mary, *who is the Saviour of the World.*

Anſw. If ſo, then thou owns that Chriſt as above mentioned is in thoſe that do believe, except thou wilt deny that any Chriſt is in them, contrary to the Scripture, 2 *Cor.* 13. 5. and this which thou haſt here affirmed, thou and thy brethren will not own, unleſſe you deny what you have formerly preached and Printed.

Again page 41. thou haſt accuſed *Paul* falſly, ſaying, *that Paul followed the light within him, and yet he accounted this his great ſin, Acts* 26. 9. 1 *Tim.* 1. 13.

Anſw. Paul in theſe Scriptures doth not ſay that he followed the light within him, but he followed his thoughts which lead him to do many things contrary to the Name of Jeſus, and what he did it was ignorantly in unbelief, and that was his ſin, and not following the light within, but if it be ſin to follow the light within, why doth *Baxter* and thou ſay, *That a man ſhould hearken to it, follow it and obey it*; And *Baxter* ſaith, *That he is no Chriſtian that deneys it*, and ſo here thy Reverend Brother hath proved Thee to be no Chriſtian.

Again page 50. thou ſaith, *If* David *had had a light within him of it ſelf a ſufficient and ſafe guide to God, he ſhould not have been jealous of his own heart and thoughts, ſo as to need God to ſearch, know and try him; but it is otherwiſe with* David, *and therefore he knew that he had not a light within him, as a ſufficient ſafe guide to lead him into the way everlaſting.*

Anſw. David ſaith, *Pſal.* 119 11. *Thy word have I hid in my heart, that I might not ſin againſt thee*, ſo that contrary to what thou haſt affirmed, he knew that he had a light within him, which was ſufficient to lead him to life everlaſting, and this light in him was that which made him jealous of his own heart and thoughts, and let him ſee that he had need of God to ſearch, prove and try him, leaſt iniquity ſhould be found in him, but what Prophet or Apoſtle is it that can eſcape thy ſlanderous Tongue, who affirmeth that the Word of God is not a ſufficient guide to lead unto him, before thou ſaid, *a ſuppoſed light was not ſufficient*, but here thou haſt accuſed the Word of God with inſufficiency, and *David* that he did not know ſuch a light in him, and ſo would make him like unto thy ſelf, a giver forth of lyes in writing.

Again

Again page 55. thou ſaith, *The light within each perſon is by Creation, and inward work of the ſpirit, but the Goſpel is the word brought to our ears by preachers without us, which is never received by many of thoſe to whom it is Preached.*

Anſw. In this thou haſt ſaid more of the light within each perſon then thou haſt heard the Quakers ſay of it, for thou haſt here affirmed, *that the light in each perſon is an inward work of the ſpirit,* and thou haſt made it to be more inward, ſpiritual and effectual then thou haſt made the Goſpel to be, for the Goſpel thou ſaith, *is but the word brought to your ears without you, and by many never received,* but the light of each perſon is a work of the Spirit, which is more then words outward to the ear; ſo why haſt thou ſo much contended againſt thoſe who ſay Chriſt hath enlightned every man with his light which is Spiritual, when as thou not onely confeſſeth all is enlightned, but ſaith, *That each perſon hath a light within by Creation and inward work of the Spirit,* but whether thou plead for or againſt the light in every perſon, it is but from ignorance and darkneſs, both concerning the Light and the Goſpel which is Preached in every Creature, and ſo whether thou own or diſown the light in words, it is manifeſt thou art out of the life of it, and knows not the Spiritual work by it; So theſe things are written unto thee that thou mayeſt ſee thy ſelf, and put thy mouth in the duſt, waiting in ſilence, if ſo be there may be hope.

Again page 65. thou ſaith, *The Apoſtle deneys mens calling to the Communion of Gods grace to be Univerſal,* 1 *Cor.* 1. 9. 24. 26. And again in page 66. ſaith, *The Apoſtle then commanded every man every where to repent, Acts* 14. 16. *Acts* 17. 30.

Anſw. Herein thou haſt contradicted thy ſelf, but yet falſly accuſed the Apoſtle, for he doth not deny mens calling to the Univerſal Grace in theſe Scriptures mentioned, 1 *Cor.* 1. 9. 24. 26. but doth bear witneſſe to their calling which was already come into the obedience of the Truth, and ſo all men every where was called to repent, according to *Acts* 14. & 16. which is Univerſal, and the free Grace of God which bringeth Salvation hath appeared unto all men, *Titus* 2. 11. by which all is called unto repentance, and to the Knowledge of the Truth that they might be ſaved, which call is Univerſal.

Again page 33. thou ſaith, *Where luſt impriſons light, where*

corrupt

Corrupt affections put out the Lamp of Truth, there is no entrance of the Light of Christ into the Soul.

Anſ. Where then is that light which luſt impriſons, and where is that lamp of Truth which corrupt affections put out, if it be not within, and if no light of Chriſt be entered into the Soul, how can it then be impriſoned or put out, if it never was there nor never ſhined? but this is like the reſt of thy confuſion.

Again, *Page* 85. Thou ſaith *light within you, what ever* Quakers *tell you, will leave you in perplexity.*

Anſ. They ſhall be left in perplexity which do not walke in the Light which we have ſpoken of and declared to People, and this is that only which leadeth out of perplexity into the Knowledge of God and Unity with Him, wherein is the Peace and reſt of all that in it walk.

But where didſt thou learn thoſe revilings againſt the Light, or from what ſort of thy diverſe Truths doth thoſe words proceed from, ſeeing thou ſaith there is two ſorts of Truth, *Metaphiſick* Truth, and *Logick* and *Morall* Truth, and whether is Chriſt another Truth then thoſe, ſeeing the ſcripture mentioneth no ſuch name as *Metaphiſick*, *Logick* and *Morall* Truth, and no other Truth do we own then that which the Scripture declareth of Chriſt to be the Truth, who hath enlightened every man which cometh into the World, which Light leadeth them that obey it out of perplexity.

Again, *Page* 68. Thou ſaith *let us be wiſe therefore ſo to uſe candles that we do not burn day light.*

Anſ. The light of the day comprehends thee, and ſees all thy works and words; and ſees thou haſt loſt thy wiſdom and underſtanding of the light which the day brings forth, and ſo though thou light thy candles in fooliſhneſſe, yet thou cannot burn the day light, although thou ſtrive to do it, but thou may read in the Scripture, *that a fool when he holdeth his peace, is counted wiſe, and he that ſhutteth his lips, is eſteemed a man of underſtanding*, *Prov.* 17. 28. So if thou hadſt learned to be wiſe thou wouldeſt have been ſilent from that which thou haſt preached in thy nine Sermons, which is but ſparks of thy own kindling or candles of thy own lighting, the end whereof is to burn day-light which is ariſen, & hath ſhined forth & cannot bequenched

by

by all thy candles, Doctrines nor Arguments, for it is as impoſſible for thee to quench or hinder the ſhining of that light which is now riſen, as for thee to light a candle, and thereby quench the light of the Sun in the naturall day, and ſo that Scripture is true unto thee before cited, for if thou hadſt bin ſilent People would have eſteemed thee a man of more underſtanding, although inwardly thou hadſt been the ſame, but not outwardly ſo made manifeſt as thou art.

Again, thou tells us of *thy enjoyments*, page 32. Saying *that the beſt enjoyments or beſt habitation here is no better then lying upon a bed of Thornes, or on the Maſt of a Ship, where windes, ſtormes and perpetual toſſings take away all reſt.*

Anſ. Then thou doth not yet enjoy Chriſt, neither is built upon the Rock which cannot be moved, neither art thou come to the Faith which they that believe are entred into his reſt, and ſo thou haſt truly numbered thy ſelfe among the wicked, which are as a raging Sea that caſts up mire and dirt, and ſo art in the perpetual toſſings, and ſo art ſuch a one as the Apoſtle ſpeaks of, beguiling unſtable ſoules, for how canſt thou bring any to the enjoyment of Chriſt, when thou thy ſelfe art a ſtranger to that experience, and how canſt thou eſtabliſh others, when thou thy ſelfe art ſo unſtable to be toſſed with every winde as the Maſt of a ſhip; And what wouldſt thou gather People unto? To a bed of Thorns, or to the top of the Maſt of a Ship, where they ſhould enjoy nothing but continuall toſſings; therefore ſeeing thy ſelfe to be in that condition, ceaſe from oppoſing of that Truth which brings People to their true reſt, where they may lie down in peace and nothing make them afraid, (as they cannot do upon the top of a Maſt) and which Truth brings them to be as Mount *Zion* which cannot be moved, nor their reſt taken away, and who are not as Children toſſed too and fro with every Winde of Doctrine, which hath been Preached by ſuch as have ſeemed to be ſomewhat in Words and pretences, but when tryed is found nothing but Emptineſſe and Vanity.

An Answer to *Richard Baxters* Queries.

1. Query, *HOw comes it to passe that all Nations that never heard the Gospel are utterly voyd of Faith in Christ, when the Nations that have the Gospel do generally know him more or less.*

Ans. The Apostle saith they have all heard but they have not obeyed the Gospel, *Rom.* 10. 16. 18. And the reason why all Nations are void of Faith in Christ, is because they have not obeyed and believed that Gospel which is Preached in every Creature, and the Nations which have that which thou calls the Gospel, to wit, the letter, are as void of Faith in Christ as those which have it not, and as void of his Knowledge, for the Gospel is the Power of God, *Rom.* 1. 16. And it is the Light of the glorious Gospel shining in the Heart, which gives the Knowledge of God in the Face of Jesus Christ, which Light while thou opposest, the Gospel from thee is hid, and the eye blinded which should see it.

2. Que. *Why did not the World believe in Christ, even Generally before his coming, if reason was then a sufficient light?*

Ans. This is an Ignorant and unlearned question, who hath said that reason was then a sufficient light, or who doth say that reason now is a sufficient light, but thy selfe, but the reason why the World did not believe in Christ both before & since his coming, was because they hated the light in which they should have believed, and was dispitfull against the Spirit of Grace and all its appearance, as thou and *Tombes* are at this time.

3. Que. *Why did Christ preach Himselfe while he was on Earth, if the People had all sufficient light before?*

Ans. He Preached that they might believe and obey the Light which they had which was sufficient, that thereby they might be made Children of the Light, 1 *John* 12. 36. And to turn their mindes to the Kingdom of God which was within them, *Luke* 17. 21. For this end was the Preaching of

of Christ, and the Apostles Pastors and Teachers of his Church, for although Christ was given a light both to *Jewes* and *Gentiles*, and this Light shined in their hearts, yet their mindes were to be turned to it, and they obey and follow it as the way to Salvation, otherwise it was their condemnation.

4. & 5. Que. *Why did he send his Apostles to Preach through the World, if the People had sufficient Light before? And why did he set Pastors and Teachers if all have a sufficient light within them.*

Ans. As the Father sent Christ into the World, so did Christ send those Apostles Pastors and Teachers into the World, *Acts* 26. 18. He was sent to turn them from darkneſſe to Light, and from the Power of Satan unto God, so that although there was a light which was sufficient, and the Power of God was sufficient, yet they must be turned to it and obey it, or else they were not saved by it; but Christ was a sufficient light given of the Father for a Light and a guide to the *Jewes* and *Gentiles*, before the Apostles preached him, but thy questions are as if thou shouldst say if Christ or his Light be sufficient, and if he did come into the World both to *Jewes* and *Gentiles*, why need any Preaching, or bid others to obey and follow him seeing he is sufficient, the Apostles did not Preach an other light then that which had already appeared before they Preached, and that which had enlightened every man come into the World, and they said that all the Nations of them that are saved must walk in his Light, and so though the light was come and also Preached, yet none by it was saved, but they which did receive, believe and walk in it, and for that end was it Preached in the World.

6. Que. *Why do the* Quakers *go up and down Teaching men their own Doctrines, if all men have sufficient light already.*

Ans. The ground of this Query is false, for the *Quakers* do not go up and down Teaching men their own doctrines, but do Teach men the way of God plainly, and do instruct the Ignorant and him that is out of the way, and do turn men to that Light which is sufficient to lead them to God, and which will lead them from all hirelings who make Merchandize of Souls, bodys and Estates of men for their dishoneſt gain, and this Light of Christ (by which men are enlightened) doth justifie us in our going up and down in Teaching men to deny

all ungodlineſſe, and all the Worlds luſt with which many are defiled, and in which many are kept by thoſe who deny the light, and ſpeak evil of it.

7. Que. *Why do they cry out againſt us as being in darkneſs, when all men have ſufficient light within them.*

Anſ. You are in darkneſs becauſe you hate the Light, and while you do ſo your deeds are evil, and we cannot but cry againſt you, as Chriſt and his Miniſters did againſt thoſe who were haters of the light, and what though if the light be ſufficient thats nothing to your juſtification, while you rebell againſt it, and you ſhall know that the light is ſufficient to condemn you if you do not obey it, to be led thereby unto Life Eternall.

8. Que. *Will they pray for more light and Grace or not, if not they are impiouſly proud, if yea, then it ſeemes they have not yet light and Grace ſufficient?*

Anſ. The Lord ſaid unto *Paul*, my Grace is ſufficient for thee, and yet *Paul* prayed for more grace and was not impiouſly proud as thou haſt charged us, and the Apoſtles ſaid, 2 *Cor.* 9. 8. God is able to make all Grace abound towards you, that ye alwayes having all ſufficiency may abound, &c. So that theſe *Corinthians* had ſufficiencie of Grace and yet were to abound, and they were not impiouſly proud in praying for more, and though this to thee be a Myſtery, yet to us it is plain Truth, and we are no more guilty in this then the Saints were.

9. Que. *Whereas they ſay the light within is ſufficient if obeyed, the queſtion is, whether it be ſufficient to make men obey it?*

Anſ. The light is ſufficient, and hath ſufficient power in it to make men obedient if received and obeyed, yet by the power of ſelf no man either receives or obeys it, but the command is of it, and the power from it by which men do believe and obey; ſo that though this be a Myſtery and Parable to the Ignorant, yet it is plain to him that underſtands the leadings and power which is in the Light.

10. Que. *But how can any light be ſufficient to reveal that which is not manifeſted by it, or by any Revelation that doth accompany it? No light nor Revelation among the Heathens in* America *doth tell them that Chriſt was incarnate, died, roſe, aſcended, or intercedeth for us, or is the King, Prieſt or Teacher of the Church, or will raiſe*

the

the dead, and judge the World, how then can their light be sufficient to help them to the beliefe of this; I think its past controversie that no man hath sufficient Grace for Salvation till his last breath, &c.

Ans. The ground of this Query is Ignorance, to ask how can any light be sufficient to reveal that which is not manifested by it, to manifest is to reveal, but for thee to say how can it reveal that which is not revealed by it, is nonsence, And who ever hath affirmed that the light hath revealed that which is not manifested by it; but this light which thou so hates, the least measure of it being received is sufficient to manifest thy darkness & foolish questions, and to manifest thy Ignorance of the things of God; & the Light of Christ is the same in *America* which it is in *England*, & those heathens in *America* who love the Light of Christ and walk in it, although they have not the Scriptures, doth know more of Christ, his Life, Death, Intercession and Teaching, then those Heathens in *England*, which have the Scripture of those things, yet hate and dispise the Light which gives the Knowledge of Christ, and of his work of Salvation, and those Heathens which fears God and works Righteousnesse shall be accepted of God and counted Christians, when those called Christians which neither fear God nor work Righteousnes, but dispise his light and deny the sufficiency of it, shall be accounted Heathens.

And whereas thou thinkest its past controversie, that no man hath sufficient Grace for Salvation till his last breath; by this thou wilt make it without controversie that the Scripture is false, and not to be believed, which Scripture if thou want, what hast thou more then the Heathens in *America*, but rather a great deal less; had not the Apostle *Paul* sufficient Grace, when the Lord said *my Grace is sufficient for thee*, 2 *Cor.* 12. 9. And had not the *Corinthians* sufficiency of grace, 2 *Cor.* 3. 5. Whose sufficiency was in God and from God to them made Manifest, and had not they sufficiency in all things, 2 *Cor.* 9. 8. And was *Paul* with these *Corinthians* at the last breath when those things were spoken; but thy thoughts have deceived thee, in thinking such a thing to be past controversie, for thou must be both controverted and contradicted, while thou thus in thy extreames and floods of fury sets thy selfe against the Truth, as it is made manifest in us, and also in the Scirptures.

Again

Again thou ſaith, *Thou thinks it is time for men that have any ſence of the common intereſt of Chriſtianity and Reformation to lay by theſe contentions that have brought you ſo low, and almoſt made you a prey to the Common* Romiſh *Adverſaries* (ſaying) *the Lord grant it be not too late.*

Anſw. Art thou now ſenſible of the emptineſs in, and the diſadvantage which thou gets by thy contention, and thou may well ſee it if thou be but ſober, how the *Romiſh* adverſaries may have advantage againſt thee condemning that in them which thou alloweſt in thy ſelf, and thou may have a ground of jealouſie in thee that it is too late, but as for an intereſt in Chriſtianity and Reformation, thou art far from it, who art ſtriving to keep People from the light by which people ſhould be reformed, and by which they ſhould be lead into the life of Chriſtianity, and although thou confeſſe that you are brought low by contention and by too eager diſputation, yet again thou exalts thy ſelf and thy brethren, as if you were above Chriſt or his Apoſtles in the work of the Miniſtry, for thou ſaith, *how few did Chriſt convert that ſpake as never man ſpake?* And how many places did the Apoſtles Preach in where they converted not one for a hundred that ſome of you ſee converted in one Pariſh, and thus thou defames Chriſt and the Apoſtles Doctrine to ſet up thy own, but if thou do not as well deny the Scriptures as Chriſt and the Apoſtles Miniſtry, thou may read how that 3000. were converted at one Sermon, and if thou truly conſider and try thy own work, thou wilt ſee that all the Sermons which ever thou haſt preached, hath not converted one in thy Pariſh into the State of a new creature, where all old things are done away, and all things are become new, and ſo thy boaſting thereby may be ended.

Again thou ſaith, *That you do not fear that quaking ſhould become the Nations Religion, we know thoſe ſquibs will ſoon be out.*

Anſw. If it were but a ſquib that would ſo ſoon be out, what need you make ſo much a doe about it, and bring forth ſo many floods, and draw dry ſo many Wells to quench it; And what is the cauſe of ſuch jealouſies in your hearts as ſometime to fear that its too late to ſtrive againſt it? And why are you ſo afraid that it ſhould have its liberty in the Nation, if you think it will be ſo ſoon out, but it is your conſtant

practiſe

practiſe to ſpeak one thing & to think another, for this which you ſay is but as a ſquib, will be as an everlaſting burning that none ſhall be able to quench it, and it is the powerful appearance of the Lord from Heaven, and who may abide the day of his coming, or who may ſtand when he appears, not thoſe who have contemned his light and reproached the children of it, not thoſe who preach for filthy lucre, who ſerve not the Lord Jeſus Chriſt but their own bellies, who make merchandize of ſouls for diſhoneſt gain, but he that walketh righteouſly and ſpeaketh uprightly, he that deſpiſeth the gain of oppreſſion that ſhaketh his hands from holding of Bribes, that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evil, ſuch a one loveth the appearance of him who is come a light into the World, and loveth the Children that walk in his light, for he that loveth him that doth beget, loveth alſo thoſe that are begotten of him who walk in his light, but the wicked ſhall become ſilent in darkneſſe, and many who have uſed their tongues, and ſaid, *Come Lord Jeſus, come quickly*, ſhall not be able to ſtand when he appears, nor to abide the day of his coming, which to them that hate him is deſtruction, but to them that love him is everlaſting Salvation; And this is the day of his appearance, in which bleſſed are they that are not offended in him.

THE END.